

INDIAN RECORD



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100,000 Indian and 9,000 Eskimos in Oblate Fathers' Mission Field

Montreal, P.Q. — According to recent statistics published by the Oblate Fathers of Montreal, there are nearly 100,000 out of 151,558 Indians in Canada who live in territories (Dioceses and Vicariates Apostolic) where the Missionary Oblates of M.I. have laboured for more than a century. Of these 100,000 people 53% are Catholics.

The Vicariates Apostolic of Labrador, James Bay, Grouard, Prince-Rupert, Keewatin, Mackenzie and Whitehorse have together nearly 25,000 Catholic Indians; the Dioceses have more than 25,000 souls in Oblate mission territory; the balance of 25,000 Catholic Indians is looked after by the Jesuit Fathers (in Quebec and Ontario), the Montfortain Fathers on Vancouver Island, the Capucins and Franciscans in the East, the Sulpicians at Oka and the secular clergy at Golden Lake, Ont., and in the Maritimes).

In the Oblate mission field there are also all the Catholic Eskimo missions: in Hudson Bay, Mackenzie and Labrador Vicariates are fifteen percent of the total 9,500 Catholic Eskimos of Canada.

Five hundred and fifty Oblate missionaries (8 Bishops, 353 Priests, 189 lay Brothers) labour in 187 mission residences (including 43 residential schools); there are also 110 day-schools and 21 mission schools.

Hundreds of Sisters, of various Congregations, labour in Indian missions: residential and day schools, hospitals and nursing stations.

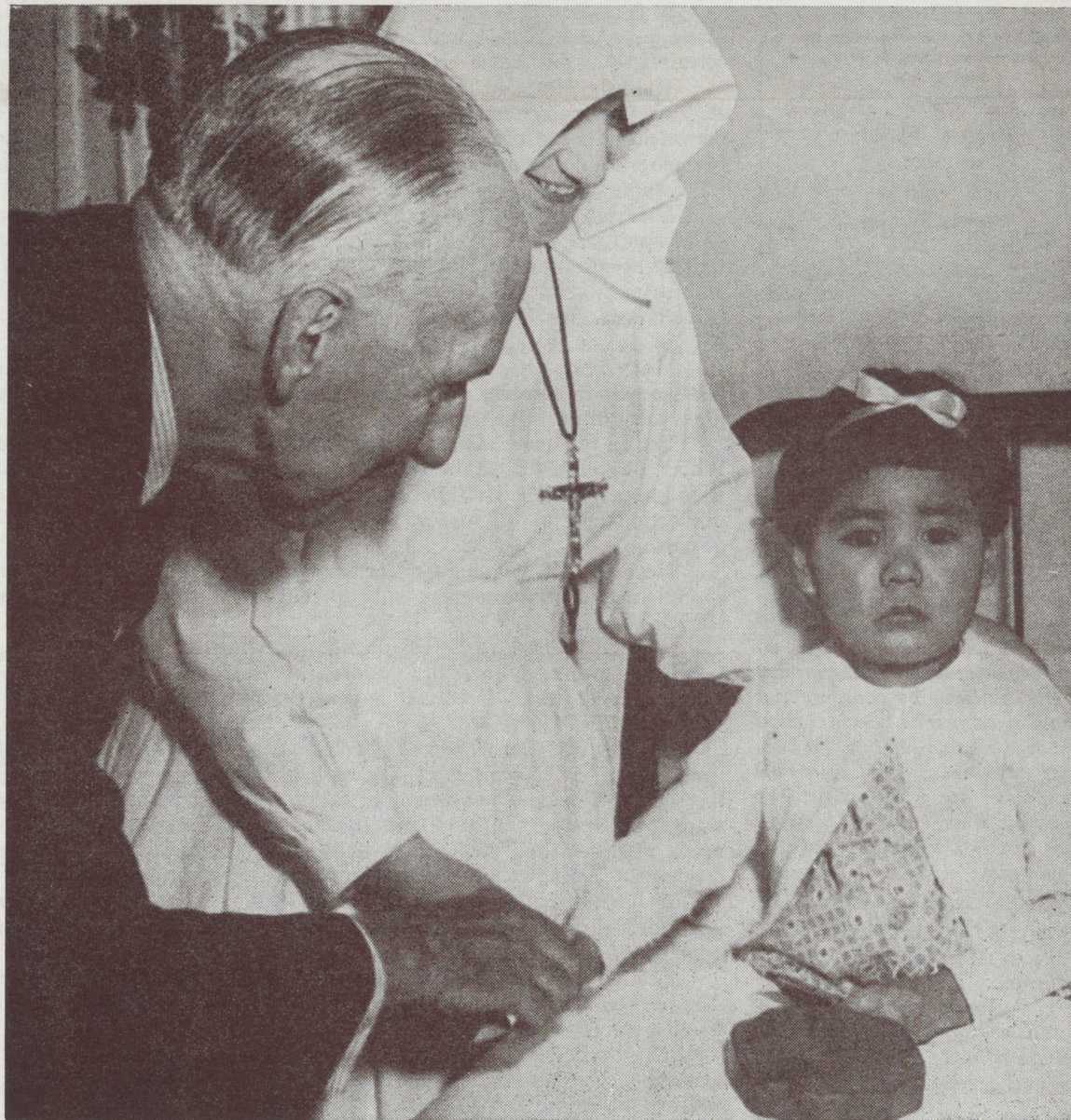
CANADIAN INDIAN CHILD BAPTIZED AT LOURDES

Tarbes, France.—Rose-Marie-France Saddleback, of Hobbema, was baptized in the Lourdes parish church, near the world-renowned Shrine of Our Lady of Lourdes.

The child was then consecrated to Mary by His Exc. Bishop A. M. Cazaux, of Luçon. The parents of the child, Mr. and Mrs. Joe Saddleback were later guests of His Exc. Bishop P. M. Théas, of Lourdes.

The Saddlebacks were among 15 Alberta Indians who are touring Europe as entertainers.

Please send copy and photos for December issue of the I.M.R. no later than December 1. Thank you.



His Exc. the Governor-General of Canada, the Hon. Vincent Massey, visits Beatrice Bearskin, of Fort George, P.Q., at the Assumption Hospital of Moosonee, headquarters of the James Bay Apostolic Vicariate; a Grey Nun of Ottawa guided the Governor during the visit of the hospital. (PC & NFB Photo)

GOVERNOR GENERAL VISITS MOOSONEE HOSPITAL

Moose Factory, Ont. — One of the first calls of His Excellency Governor General Vincent Massey, on the occasion of his visit to Moose Factory, Ont., was made to the Catholic Mission established on the island in 1932.

The Governor General also paid a visit to the Catholic Bishop's residence at Moosonee; His Excellency Bishop Henri Belleau, O.M.I., welcomed him. The Governor expressed, in English and in French, his admiration for the missionary work accomplished by

the Oblate Fathers and the Grey Nuns of Ottawa.

Bishop Belleau gave the Governor General a copy of "Amisk-waski" (a history of the James Bay Catholic missions, written by Sr. Paul-Emile, s.g.m.) and the Cree "Four Gospels in One".

Adoption Homes Sought

The social worker for Alberta Indians, Miss W. R. Broderick, is seeking Catholic homes for the adoption of Indian babies.

For the legal adoption of an Indian child, its status must be verified, its health must be good; the Indian Band to which the child belongs must give its consent and the written consent of the mother is required.

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FOR THE RECORD

● The reservation system is generally misunderstood by non-Indians. The quality of Indian ownership to lands reserved or set aside for their exclusive and tax-free use is recognized by British as well as by Canadian law. The Indian's right to undisturbed occupancy and possession is held to be sacred; it cannot be taken away without the Indian's consent, and then only, upon such consideration as should be satisfactory to him. This right is not the gift of a generous nation but it is a right the Indian has reserved for himself. Indian Treaties are to be respected scrupulously.

● Complete Indian villages are being erected in the Abitibi agency; one at Manouan, an other at Obedjiwan. These villages have streets, a church, a school, a nursing station and an Agency office. Provision is made for electric light, water and sewage facilities.

And this is not being done along highways, but far into the bush.

Work is available for all in the Agency lumber mills as well as in the lumber camps of the pulp companies.

This commendable endeavour begins to solve the economic problem of the Indian right at the root — at home.

Such communities will be integrated — in the true meaning of the word — far more rapidly than single persons roaming around in search of employment in non-Indian communities which are not willing to take them as their own.

The pattern set in Abitibi can be duplicated in almost every northern Indian community.

EDITORIAL

Building up Indian Villages

CIVIC rights and civic duties go together. The more rights one acquires, the more numerous are the corresponding duties. Thus a Councillor has to fulfill such duties in council meetings as are delegated to him by the members of the Band. Every person has the duty of looking after the welfare of his neighbours.

The duties of every member of a community, be it on an Indian reserve or not, must respect civic and religious authority. Everyone must practice the virtue of justice in his dealings with everybody else.

It is unfortunate that, through historical circumstances, the Indians have been placed under a tutelage which has diminished, to a certain extent, his consciousness of civic virtues.

The legal status of the Indian has placed him in a state of dependency on governmental welfare agencies which leave little place for personal initiative and sense of responsibility. In many cases it has become possible for a person to live merely through Family Allowances, relief and dole.

Although a small percentage of Indians strike out to make a living in competition with the White man, there is need for a long-range welfare program on the reserves. This program should appeal directly and primarily to the spirit of initiative of the natives. Let the Government give them the tools, the technical guidance, but let the natives do the work.

Much praise has been showered on the construction program of new homes on reserves. The picture on many reserves has changed drastically in the past ten years.

Yet on the more ancient projects we already see abandoned homes. Why? Likely because the tenant of the house has not a feeling that it is properly his. Had he contributed financially to its building, proportionately to his means, he would perhaps have more pride of ownership.

Nevertheless let the Government carry on these projects and extend them ten-fold, were it only to relieve the squalor of too many Indian homes.

We believe that any step towards bettering the lot of the Indian family — father, mother and children, in improving the home life is worth a great deal. Gradually a sense of ownership and of pride in the "home" will develop.

One cannot change nomadic people into sedentary citizens in one generation. As the log cabin has replaced the wigwam or teepee, the day has now come when decent cottages, provided with electric lights, water and sewage, must replace the sod or log house. In doing so, roads would be laid out schools built, nursing stations, churches and community halls would be placed in the center of the new village.

Only then can a beginning be made in the practice of civic virtues and, through a well-adapted educational program aimed at the young adults, permanent communities be created.

Gradually stores, restaurants and a post office would open up. The background for all this development would be a local industry able to give employment to the majority.

This is not an idle dream. It is something that is coming into existence here and there in Canada's reserves, and which, we hope, will expand from coast to coast.

G. L., O.M.I.

● Jules and Eugene Sioui, of Loretteville, have a point when they claim that they do not wish to be integrated with the "so-called Canadian people". Although there is no hope that the Indians of Canada will ever unite as a "nation of its own right", we firmly believe that the ethnical traits of the Indians should not be ruthlessly obliterated through forceful integration.

● On the topic of "scalping":

Did you know the "white man" is reported to have scalped publicly a number of Iroquois in Montreal before putting them to death by fire?

This is related in the Jesuit Relations. Can any of our readers give us the exact reference?

● MacLEAN'S Magazine, for October 27, features a write-up by Fred Bosworth on Jimmy Watt, the canny and devoted Scot H. B. Co. manager at Rupert House who really initiated the setting up of beaver preserves in the north of the provinces.

Had not Jim Watt sacrificed all, even his own meager salary, for the rehabilitation of the beaver we doubt very much if this could have been achieved through any other means.

Where shall we find a man who will take similar initiative in other fields of welfare for the natives?

THE GOVERNMENT OF CANADA

LESSON THREE

There are three levels of government in Canada. Before studying further the federal (or national level) let us compare the three: FEDERAL — PROVINCIAL — MUNICIPAL — levels.

The top level is concerned with the welfare of the nation as a whole.

Of national importance are: External Affairs, Trade and Commerce, Finance, Transportation, Defence, Public Works, Agriculture, Fisheries, Mines, Health and Welfare, Northern Affairs, National Resources, Labour, Citizenship and Immigration, Justice.

Taxes to support the FEDERAL government are levied from: personal income, corporation income, succession duties, excise and sales taxes, import taxes, tobacco, liquor taxes.

At the second level is the provincial government, the responsibilities of which are defined in the British North America Act; these are: education, mines and natural resources, industry, highways, agriculture, health and welfare, labour, etc.... within the province.

Taxes to support provincial governments are derived from: car licences, gasoline tax, succession duties, rental and sale of natural resources, additional sales taxes on tobacco, liquor.

The third level is that of the municipal government which looks after local public works and utilities (water, sewage, etc.), fire and police protection, local health, education.

Its revenue is from real estate and business taxes, various licences (a form of tax), also local education tax.

All Canadian citizens have the duty to vote in all three elections: federal, provincial and municipal.

On Indian reserves, where even no local taxes are levied, there is no proper municipal government, although there are possibilities of having one under the present laws.
 G. L.

● Canada's answer to "Davey Crockett", the televised life of Pierre Radisson in serial form, is without native Indian actors.

Radisson was captured by the Iroquois when he was 17; later lived a life of adventure among the Indians.

But not a single Indian plays a role in the TV drama — the reason given by CBC-TV: the Iroquois make more money as high-steel workers than they could as actors.

Why did not CBC try the Lorette Hurons or the Pierreville Abenakis?

● On the subject of integration of the Indian, Pierre Vigeant, of "Le Devoir", comes out with a practical suggestion: the creation of a transitional period of one or more generations during which a rehabilitation program could be implemented much in the same way as has been done for veterans. But the hitch is that this presumes compulsory enfranchisement, which is definitely not desired by the natives.
 G. L.

FATHER LACELLE TRANSFERRED TO SASKATCHEWAN

A farewell gathering was held in St. Mary's School Auditorium on Wednesday evening, Sept. 12th 1956 in honour of Reverend Father A. Lacelle, O.M.I., who has been transferred to Lestock, Saskatchewan.

Rev. Father A. Lacelle attended the Oblate Fathers' Seminary from '33 to '39 and was ordained priest by the late Bishop Monaghan at Lebreton, Sask. on June 12th, 1938.

During 1939-40 he studied the Indian language and received preparation for missionary work at the Apostolic Mission Training School conducted by Rev. Father J. Brachet, O.M.I.

He was given his first appointment on Aug. 6, 1940 and was sent to Kenora as a missionary for Kenora and District. His work took him to Whitefish Bay, Shoal Lake, Grassy Narrows, Dinorwic, Quibell, Minaki and many other outlying centres.

He was appointed Principal of St. Mary's Indian Residential School in Kenora on Feb. 12, 1952.

At a reception held in Kenora to honour Fr. Lacelle, Mr. O'Flaherty thanked the visitors for their co-operation. A special word of thanks was given the Reverend Sisters of St. Joseph from St. Mary's School for their invaluable and untiring efforts in this and many other projects.



Rev. Fr. A. Lacelle (right) initiated the use of a mission van for his outlying northwestern Ontario missions. Standing, center, is Rev. Fr. Chaput, O.M.I., principal of Sandy Bay residential school.

Among the Priests attending were Rev. D. Audette, O.M.I., Past., Kenora; Rev. G. Lebleu, O.M.I., Kenora; Rev. E. Baillargeon, O.M.I., former principal of St. Mary's; Rev. L. Fleury, O.M.I., Sandy Bay, Ont.; Rev. R. Charland, O.M.I., Central Patricia, Ont.; Rev. G. Paris, O.M.I., Little Grand Rapids, Man.; Rev. E. Benoit, O.M.I. McIntosh, Ont.

Rev. C. Ruest, O.M.I., is the newly appointed principal at the Kenora Indian School.

Indian School Teachers Convention Attended by Bishop Routhier, O.M.I.

Joussard, Alta. — The 6th annual convention of Alberta's Indian School Teachers' Association was held Oct. 10-11 at Joussard I.R.S., under the presidency of Rev. F. Sauvé, O.M.I.

In attendance were: His Exc. Bishop H. Routhier, O.M.I., His Lordship Bishop R. Pierce, school principals Rev. M. Lafrance (Cardston), G. Latour (Ermineskin), E. B. Rollande (St. Paul), G. Fortier (Cluny), F. Sauvé (Joussard), M. Michaud (Brocket), Mr. F. Shaw (Morley), F. N. Dew (Charles Camell Hospital); delegates Mr. C. A. Mercer (Edmonton), Rev. J. Tessier (Fort Vermilion), Miss Jennie King (Gleichen) and Sr. Emma-Margaret (Sturgeon Lake). Also Mr. A. H. Murray (supt. Lesser Slave Lake Agency) and Mr. C. Koester, Indian school inspector for Alberta.

The morning session Oct. 10 was devoted to welcomes by Rev. Fr. Sauvé and Superintendent Murray. Sr. Jean Placidus (Fort-Vermilion) reported on the 1956 Summer School Sessions held under the direction of Mr. F. Barnes, Adult Education Director, I.A.B., Ottawa.

The manual training shop for boys was visited by many; the shop is well equipped but too small for the 15 students who take courses in carpentry, mechanics and agriculture.

During the afternoon session, Mr. F. Barnes discussed the guidance program of the Indian Affairs Branch Education Division, pointing out the importance of choosing candidates for training courses; he said record cards on the pupils' performance would have to be made.

Mr. Barnes then chaired a forum on Enterprise in Indian Schools. The value of this technique was conclusively demonstrated.

The convention party then motored to historical Grouard where it visited the Catholic residential school for Indians and non-Indians.

One hundred and thirteen guests attended Thanksgiving dinner in the evening. The Rt. Rev. Bishop Pierce addressed the guests, stressing the needs of a united Christian community today; His Exc. Bishop H. Routhier commented on certain historical facts related to Christian civilization and urged everyone to be realistic in their views on the more re-

cently Christianized Indians; Supt. Murray reviewed the progress made in expanding school facilities in his Agency in which only 7 children were not attending school; Inspector Koester read a message from Mr. Waller (former inspector, now in Ottawa) and expressed his interest in improving education services for the Indians.

Chief Scotty Willier, of Sucker Creek, thanked the Indian Affairs Branch and the Catholic Church for their endeavours in education. During the evening Bishop Pierce won a coffee table made by Joussard students, as a prize in a game competition.

OCTOBER 12 SESSIONS

First speaker on the 12th was Regional Supervisor R. F. Battle who reported on the general progress of Indian education in Alberta, which now includes a program for higher and technical training.

Sr. Clement (Joussard), spoke on the value of audio-visual teaching aids. "Production of art is a natural activity of life," she said, "it expresses what one thinks about the world, it strengthens independent thinking, develops perceptual skill and gives a deeper meaning to life."

The afternoon was devoted to Reading and Language, under the chairmanship of Rev. A. Renaud (Indian Welfare Commission, Ottawa). Fr. Renaud analyzed the mental maturity and reading tests he gave the Indian students in the three prairie provinces, comparing the scores with those of non-Indian pupils. Remedial means were considered.

At the close of the convention development of good reading habits and interests and the communication skills were studied.

The 1957 Convention will be held at Morley I.R.S.

Officers elected for 1957 are: Mr. F. M. Shaw, President; J. W. Coady (Ermineskin), D. J. McInnis (Cluny) and F. N. Dew (Edmonton), 1st, 2d and 3rd vice-presidents; Mrs. L. Swindlehurst (Edmonton), Sec.-Treasurer.

FIRST WEDDING AT NEW AKLAVIK IS OF CATHOLICS

New Aklavik, N.W.T. — An Indian boy and an Eskimo girl were married Sunday in the first wedding ceremony ever performed at this new townsite, 1,200 miles northwest of Edmonton.

John Pascal, who works in the tiny store here, and Rosia Pokiak, who formerly worked in a hospital at Old Aklavik, were married by Rev. Bernard Brown, in charge of the Roman Catholic Mission.

WARNS ANGLICANS GOV'T COULD RUN INDIAN SCHOOLS

Kingston. — Civil servants may take over residential schools now operated by the Anglican Church of Canada for Indian and Eskimo children if the church does not supply more workers and cash.

The executive council of the Anglican Church was given this warning here by Canon Henry G. Cook, superintendent of the church's Indian schools administration.

Father Paul Piché Heads Commission Secretariat

Ottawa — Rev. Fr. Paul Piché, O.M.I., former Provincial of the Oblates of Manitoba, has taken over his duties as Director of the Oblate Fathers' Indian and Eskimo Welfare Commission's Secretariat in Ottawa, on October 6.

Born in Gravelbourg, Saskatchewan, Father Piché was ordained at Lebreton, Sask. He has been bursar of the Lebreton scholasticate for three years, then superior of the St. Boniface Juniorate.



Rev. Fr. Paul Piché, O.M.I. . . . to Ottawa.

For eight years he was principal of the Qu'Appelle Residential school at Lebreton. In 1951 he was appointed Provincial of the Manitoba province, having ten Indian residential schools and several Indian missions under his jurisdiction.

Father Piché will act as liaison officer between the Oblate Bishops and missionaries and the Federal Departments of Citizenship and Immigration, National Health and Welfare, and Northern Affairs, in matters concerning the administration and development of Indian schools and hospitals.

Blessing of Junior Seminary

On Mission Sunday, Oct. 21, the junior Seminary of Fort Alexander, was solemnly blessed by His Exc. Archbishop M. Baudoux, of St. Boniface.

On the program was a Pontifical High Mass at which Their Excellencies Archbishop Pocock of Winnipeg, preached in English, Bishop P. Dumouchel, O.M.I., Vicar Apostolic of Keewatin in Saulteaux and Dom F. Charpentier, OCSO, in French. Hundreds of people attended the ceremony.

In the afternoon dinner was served in the parish hall, outdoors Stations of the Cross were blessed after which the Junior Seminary building was dedicated by His Exc. Archbishop Baudoux.



The Qu'Appelle Indian School Boys' Band has been in existence since the turn of the century. It is now conducted by Brother L. Girard, O.M.I. The Qu'Appelle School Band won numerous awards in Provincial Musical Festivals; it also was called on to play on the occasion of His Majesty King George VI visit in 1939 at Regina, Saskatchewan. (Photo Courtesy Qu'Appelle Indian School)

Rains Replace Drought

Prayers Fulfilled For Indians

Drenching rain provided an ironic setting last July as 3,000 Indians from tribes in Alberta and Saskatchewan knelt in reverence at the Shrine of Lac Ste. Anne.

Following the example of their forefathers, who during the drought of 1889 conducted a similar journey to the shrine, Indians from every prairie tribe attended annual services at the shrine.

During the drought of 1889, Indian medicine men to whom the Indians turned failed to produce the necessary rain. Then, encouraged by the Oblate Fathers from the Lac Ste. Anne Mission, 50 miles west of Edmonton, the Indians turned to the white man's God.

ANNUAL HOMAGE

They travelled to the shrine of Ste. Anne, and there, guided by the priests and Indian converts, prayed for rain.

They humbled themselves before the shrine and to their relief, the rains came.

Since then, on the first Wednesday after July 26, feast day of Ste. Anne, Indians have travelled by bus, car, horse and foot to pay homage at the shrine.

Although the annual pilgrimage has remained the same, the relic has changed. During 1928, flames engulfed the first church and destroyed the sacred relic, which has now been replaced by a piece of flesh claimed to be from the body of Ste. Anne and obtained from the shrine of Ste. Anne de Beaupre, Quebec.

New Church at Cochin

A new church will soon be blessed at Cochin Indian Reserve, in western Saskatchewan.

Father Armand Paradis, O.M.I. has secured the school building from Rabbit Lake and has renovated it for church purposes, moving it to Cochin.

RAINS SWEEP SITE

During the Wednesday morning mass and continuing until the commencement of high mass at 10:30 a.m., pouring rains swept the sacred site.

Ending the day of devotion, the Indians followed Father Georges Rousselle, director of the pilgrimage at Ste. Anne Mission, in the Way of the Cross. Bearing lighted torches the Indians followed the priest around the sacred grounds.

Assisting Father Rousselle in the devotional services were: Father Romeo Levert, Edmonton; Father Patrick Mercredi, Fort McMurray; Father H. B. Lyonnais, St. Paul, Alta; Father L. P. Roy, Onion Lake, Sask.; and Father Edmond Pratt, Riviere-qui-Barre; also Father G. M. Latour, principal of the Hobbema Indian school; Father Edouard Reaume, chaplain of Charles Camshell Indian Hospital; Father Fortunat Gamache, Big River, Sask.; Father Vincenzo Martorella, Good Fish Lake; Father Armand Allard, Hobbema, and Father Giuseppe Peroni, Hobbema.

Mission Post at Marie River

A mission residence and chapel have been erected recently at Jean-Marie River, N.W.T., on the Mackenzie river. There are 50 Catholics there. Father Henri Posset, of Fort Simpson, is in charge of the mission post. There are 20 Catholic children at the Marie River F.D.S.

CAUGHNAWAGA REQUEST TURNED DOWN

Montreal — The protest against the St. Lawrence Seaway Administration made by Caughnawaga Band members has been rejected in Superior Court late in October.

Justice Demers' Judgment is based on the legal principle that the Indians' right on the reserve land is only usufructuary, not proprietary. (This means the Indian has legal use of the land as long as he needs it, but is not the legal owner of the land).

The right of possession has not been established to the satisfaction of Court; land titles for the Caughnawaga reserve were conceded first to the Jesuit Fathers by King Louis XIV of France, in 1630.

Further, the legislative powers of the British Crown have been vested in Canada's Parliament which has the sole right to legislate for Indians and for lands reserved for Indians. According to the Indian Act, Section 35, Parliament, or a Crown Corporation with consent of Parliament, can exercise the right of expropriation.

The title of possession is vested in the Crown. It follows that the St. Lawrence Seaway Administration has the right to expropriate lands on the reserve, provided a compensation is made for the loss of the right of occupancy.

The Indian Affairs Branch had allowed the Indian Band of Caughnawaga to dispose of Band funds to fight the case, although Seaway Administration contends that the Indians have no legal capacity to sue it.

The request made by the Indians that Section 35 of the Indian Act be declared "ultra-vires" was not granted.

Father Renaud visits B.C. Schools

Ottawa — Father A. Renaud, O.M.I., in charge of education and social development on behalf of the Oblate Welfare Commission, left Ottawa October 8, on a three-month visit of Indian schools in British Columbia.

He will visit successively: Lower Post, Lejac, Williams Lake, Kamloops, Sechelt, Kuper Island, Kakawis, North Vancouver, Mission City and Cranbrook.

In each of these residential schools Fr. Renaud will continue his educational survey and will study the rhythm of evolution of the native towards integration.

THE INDIAN PROBLEM

MORE than once in these columns attention has been drawn to the caution (let us use a polite word) with which the Government attempts to rectify the inferior status of its wards, the Indians, the original inhabitants of our land. Now the Bar Association moves firmly in. Not only does the Government do little, it is also breaching the solemn covenants entered into with them.

The original treaty pledges are being broken, a shameless proceeding. In addition the civil liberties commission of the Association points out the unfairness involved in a Minister of the Crown having complete jurisdiction over the property, and the personal and civil rights of the Indian population.

Doubtless the Government would reply that all its measures are being taken for the good of their wards. Both the wards and the Bar Association consider this unfair, and condemn it in stern language.

The Bar Association committee urges that Indians with grievances should have access to the courts, that ministerial decisions should be subject to judicial review, and that funds should be made available to Indians who seek redress and are without money to appeal.

A further resolution is that a permanent body should be set up to study with the Government the question of the legal status of the Indian. These are constructive suggestions which deserve careful study.

The slowness of reform of the Indian Act strongly suggests that the Indians need new friends. If the Bar Association assumes that role it will add one more to its long record of valuable achievements.

(Montreal Star)

The Canadian Indian . . . a Survey

What was the old way of life for the Indians?

According to documents written by explorers, missionaries and historians, the majority of Canada's Indians lived in the limitless spruce, pine and poplar forests which extend from the coast of Labrador to the Pacific.

They were migratory peoples, whose highways were the rivers. Many of them had summer and winter camps in different areas, where they lived by trapping, fishing and hunting.

The summer was spent recuperating during the long warm days from the starvation and hardships of the winter.

Their food was the forest game which also provided their clothing and shelter; moose, caribou, deer, bear, beaver, lynx, fox, muskrat, otter, mink, marten, ermine abounded. They also ate fish in abundance, and a large variety of berries and roots.

The forest Indians lived in bark wigwams or in conical skin-covered dwellings. They scattered far apart in the winter, but gathered together in groups during the summer.

How were the Iroquois socially organized?

Semi-agricultural tribes lived in the eastern part of Canada. They were the Iroquois and the Hurons who had some degree of social organization. They raised corn; they would plant a crop, harvest it, then move to another location to till a new crop.

They lived in villages. They built "long houses", — community houses, 60 to 80 feet long, about 30 feet wide, sheltering as many as 20 families. Food was prepared in the center of the long house. They erected crude palisades to protect themselves from predatory animals and from their enemies.

The Iroquois were united in a loose Confederacy, formed at first of five, then of six nations, for the purpose of protecting themselves and for waging war against their foes.

What about the western plains tribes?

The western tribes hunted the buffalo (bison) in its annual migrations from the south to the edge of the northern forests. These tribes roamed the vast grasslands of the prairies — the buffalo provided them with the staples of life: food, clothing and shelter. Their homes were the colorful teepees (from the Sioux word "tipi"), made of long lodge poles covered with buffalo hides; these dwellings could be easily knocked down and carried about on dog-drawn travois. In the winter they sought shelter in snow-banked sod and mud shacks near rivers or lakes where fuel wood was available.

At certain times of the year the tribes congregated for dances and religious festivals. They lived in a constant state of guerilla warfare. Among them, a Canadian group had formed the Blackfoot confederacy; to the south, the Sioux had a loosely knit but powerful war organization, continuously foraging into Canadian territory.

Were there many Indians in the far north?

North of the forested belt inhabited by the Cree in the three prairie provinces, there lived the less important Athapaskan tribes, scattered along the Mackenzie river, its tributaries and around the huge lakes of the northland.

The mainstay of these people was the caribou although they did have much fish and other forest game. As they struggled in a more cruel climate and environment they were often decimated by famine and disease.

They never went beyond the tree-line, as the limitless barren lands were the inhabitat of the Eskimo who were very unfriendly to the Indians.

The British Columbia Tribes.

Rather unknown were the tribes which lived in the interior of the province; they seem to be a mixture of plain and forest Indians; in northern British Columbia they were mostly of Athapaskan origin. Their food was the larger game of the mountains. They used elaborate fish traps. They dressed like the plains Indians.

The Pacific coast was relatively more densely populated. Its inhabitants were probably the most culturally advanced natives of Canada. Their cedar-plank houses sheltered from two to ten families. They were celebrated for their "potlatches". Salmon was their main diet. They fished from large cedar dugout canoes having a beam of seven to eight feet and carrying crews up to fifty.

In their villages they erected totem poles, elaborately carved, depicting their lineage. They had wood-slat armor; they wore elaborate head-dresses and made warm blankets from mountain goat wool. They stored food for the winter months.

Thus lived the Indians of Canada before the White man came, The country, limitless in area as well as in natural resources, was theirs, by right of first occupancy.

The population varied from century to century. The first bands of straggling Asiatic immigrants from Asia, more than 15,000 years ago, had crystallized into fairly well defined tribal group organizations, each one unknown to any other but its nearest neighbour. Language was a common link within the tribe; sign language was resorted to when aliens were met.

It seems that the native population, by the time the white man reached America, had reached its peak and was already on the decline.

For reasons still unknown the tribes inhabiting the present limits of Canada never erected permanent monuments, never knew the art of writing, never created new techniques. Crude pictographs are the only mute reminders of thousands of years of occupancy in our country by a few hundred thousand aborigines.

Find Remains of Ancient Camp

Montreal — Two archaeologists reported recently they have discovered the remains of a five-acre palisaded village, believed to have been inhabited by Iroquois Indians during the late 17th century, at nearby Caughnawaga.

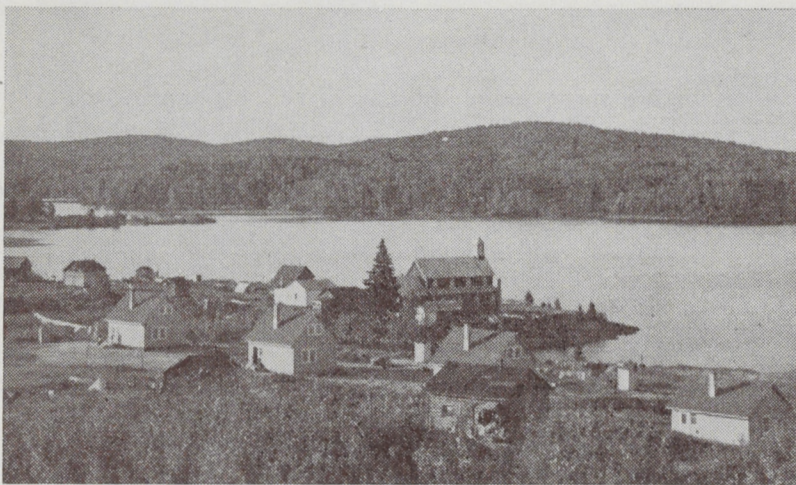
Wilfrid Jury, curator of the Museum of Indian Archaeology, University of Western Ontario, said their search has turned up the foundations of a Roman Catholic Church, its rectory and 11 Indian homes, together with some 800 articles.

The archaeologists said they worked hard at their excavations because the St. Lawrence seaway is being built through the area and operations were closing in around them.

This picture was taken during the national Indian Pilgrimage to Eastern Shrines in 1954.

The Rt. Hon. L. S. St-Laurent, Prime Minister of Canada, greets Miss Cecilia Dick, of Williams Lake I.R.S., who was introduced by the Pilgrimage director, the Rev. G. Laviolette, O.M.I.





The New Indian village at Manouane, upper St. Maurice district in central Quebec. Our editorial (p. 2) was inspired by the inspired work of an Agency Supt., who has devoted 16 years of his life in this region, Mr. H. Larivière, of Amos. Thirty houses have been erected so far.

Trésor historique à Restigouche

(La Patrie)

Au fond de la Baie des Chaleurs, sur la Pointe de la Mission, le sanctuaire de Ste-Anne de Restigouche offre un intérêt particulier aux visiteurs. Au cœur de la réserve des Micmacs, il rappelle l'amitié séculaire de ces Indiens pour les colonisateurs français, et le dévouement des religieux Récollets, Franciscains et Capucins.

On y évoque le jour où une flotte anglaise anéantit les vaisseaux français envoyés trop tard pour sauver la colonie en 1760.

Dès 1620, les Récollets y fondaient une mission; depuis, toute la nation micmac est demeurée chrétienne et une réserve importante a été fixée près du sanctuaire de la Bonne Sainte-Anne, patronne spéciale des Micmacs.

D'abord desservie par les Récollets, cette paroisse fut ensuite confiée aux Jésuites et aux prêtres séculiers. Les Capucins y sont les pasteurs depuis 1894.

Près du sanctuaire s'élève une école paroissiale pour Blancs et Indiens, dirigée, depuis 1903, par les Soeurs du St-Rosaire.

Tous les ans une grande affluence de pèlerins vient y honorer sainte Anne. Dans le jardin du sanctuaire, on remarque un puits dont la margelle couronnait le puits du monastère de Brouage, village où naquit Champlain.

En 1939, on retirait de la boue les restes du vaisseau français "Marquis de Malauze", une épave de 96 pieds de longueur. Cette épave reconstituée repose sous un abri, avec d'autres souvenirs.

Jadis, les Micmacs, puissants dans l'est de la Nouvelle France, se convertirent, avec leur grand chef Membertou à Port Royal en 1810.

Un monument commémoratif lui fut érigé en 1910.

**Nous invitons
nos correspondants
de langue française
à nous envoyer des
nouvelles et des photos.
Merci.**

PENSIONNAT D'AMOS Nouvelles brèves

Le premier novembre une soirée d'amateurs, organisée par chacune des sept institutrices, attirera beaucoup de visiteurs. Après un an seulement de classe nos élèves font de rapides progrès dans la langue française.

Deux groupes importants de visiteurs ont admiré le pensionnat au cours du mois d'octobre: quarante directeurs et professeurs des écoles d'agriculture de la province de Québec, en tournée dans l'Abitibi ont été reçus par le P. G. Laviolette, O.M.I., principal intérimaire. Quelques jours plus tard les religieuses recevaient une soixantaine de dames, épouses de commissaires d'écoles en congrès à Amos. De telles visites font connaître notre pensionnat et son oeuvre.

L'atelier des travaux manuels et un vaste caveau à légumes sont en voie d'érection.

Le P. Principal a érigé une maisonnette de 10 sur 20 pieds comme abri pour les patineurs; les élèves sont à monter les bandes de la patinoire qui mesurera 72 sur 180 pieds.

Une épaisse couche de gravier étendue sur le sol glaiseux, autour du pensionnat, permettra aux élèves de jouer à l'extérieur, même par mauvais temps.

Une seconde maîtresse d'économie domestique est entrée en devoir le 1er octobre. Les cours d'enseignement vocationnel sont très goûtés par les élèves; ils leur permettront de se trouver des emplois rémunérateurs à leur sortie du pensionnat.

SON REVE SE REALISE — La jolie Betty Goulais, 15 ans, qui a nagé récemment les vingt milles du lac Nipissing, va s'inscrire au collège Loretto, de Toronto, grâce à la générosité des gens de North Bay qui ont recueilli une bourse d'étude pour elle. On la voit ici dans le costume de sa tribu de Garden Village, près de Sturgeon Falls. Son grand rêve est de suivre les traces de Marilyn Bell, une graduée du collège Loretto.

(Photo SNS)

Leadership Praised at Melville Conference

By PAUL BALLENDINE

Melville (Regina Leader-Post). — Praise for the leaders of southern Saskatchewan's Indian bands was voiced here on September 15, by officials of the Indian affairs branch of the federal government at the close of a four-day conference to discuss problems facing the bands.

Twenty-four chiefs and delegates representing 20 bands attended. They came from the File Hills, Qu'Appelle, Crooked Lake, Broadview, Pelly and Touchwood agencies.

Col. Laval Fortier, deputy minister of citizenship and immigration, head of the government delegation which met with the Indians, said Indian leadership at the conference was "very good."

"The questions presented by them concerning the economy of their reserves were well prepared and well brought up," he said.

Also on the delegation were Col. H. M. Jones, director of the Indian affairs branch and L. Brown and C. Fairholme.

MAIN OBJECTS

Main object of the conference was to help the Indians with certain problems, directing them as to the treaty of 1874 and its amendments and to help them any way possible to improve their home life and way of living.

Problems discussed at the meetings concerned hospitalization and medical attention, agriculture loans, housing, taxes, transportation, the permit system, social welfare, pensions, land leases and supervision of the Indian department.

Among those attending were: Chief Arthur Anderson, Fishing Lake, Chief Kineguan, Daystar band, Chief Farmer, Nut Lake, Chief Norman Scott, Kinistino, Chief Yellow Bird, Gordon's reserve, Chief Charles Bruce, Muscowequan band, and Representative Chris Ewenin, Poormans Band, all of the Touchwood agency.



Miss Betty Goulais
... in native dress

E. S. Jones of Regina, supervisor of Indian Agencies for Saskatchewan, attended the two-day conference. Indian agents present were N. L. McLeod, File Hills, Qu'Appelle; W. J. D. Kerley, Touchwood; K. J. Gavigan, Crooked Lake and J. A. Davis Pelly.

BETTY GOULAIS CAREER FUND PASSES \$500

The first flush of novelty worn off, young Betty is feeling more than a little lonesome, but is bravely keeping her chin up and quelling the "blue" feeling in piles of homework and writing home.

Betty Goulais is the promising 15-year-old Indian student and swimmer from Garden Village reserve who, through the generosity of North Bay and district people is being given the opportunity for an education at an outstanding Toronto convent school, Loretto College, and swimming training under Canada's premier coach, Gus Ryder.

Never away from home before, Betty is naturally feeling homesick. However, everyone told her she would, she expected to, she knows "I simply have to make good" and she isn't letting anything get her down.

Betty has already written to The North Bay Nugget asking for the names and addresses of donors to the Betty Goulais Career Fund so that she can write to thank them.

In a letter to Mrs. Marion Hollows, who coached Betty for her Lake Nipissing swims, the young student described her school work and also showed that her lively sense of humor is still intact.

Hungry for Spare Ribs

"Guess what, I'm hungry for spare ribs, but gee I guess I have to wait till Christmas," she quips like any 15-year-old.

Then in serious vein she goes on: "I certainly have started in my studying because I do want you and those people who have helped me, to be real proud. You know, last year we didn't have Latin in grade nine, but they did at Loretto, so I'm taking two years of Latin this year. It's been done by others so why shouldn't I succeed," which certainly shows the same determination Betty has shown so far in following the career so near her heart. By mid-September the donations had passed the \$500 mark.

TULLY APPOINTED AT NELSON RIVER

● John Tully, assistant at the St. Regis Indian Agency, has been appointed superintendent of the Nelson River Agency, at Ilford, Man.

The Agency serves all of north-eastern Manitoba, from the 56th parallel north.

Technical Education Required By Indians on Reserves

North Battleford. — Education, (especially technical education) and improved housing conditions are the greatest needs of the Indians in this territory, according to Max Campbell, M.P.

Before returning to his constituency after the adjournment of the House of Commons, Mr. Campbell had a conference with the Hon. J. Pickersgill, when various matters pertaining to the welfare of Saskatchewan Indians were considered.

"Mr. Pickersgill assured me that the fullest possible co-operation in every effort to raise the standard of the Indians up to the level of the white man," Mr. Campbell said.

The member for The Battlefords stressed the need for some official within the Indian affairs branch whose duties would include promoting a desire for technical education among the Indians, so that their living standards could eventually be raised through their own efforts.

OFFICERS TO BE APPOINTED

The Civil Service Commission is now advertising for just the type of administrative officer visualized in the talks with Mr. Pickersgill.

According to the official announcement, some of the duties of the administrative officer sought would include responsibility for initiating and carrying out a program under which Indians would be assisted in finding employment, developing "opportunities for the placement and establishment of Indians on or outside reserves; to establish close working relations with agencies, organizations, and associations to facilitate and encourage the employment of Indians; to obtain information covering technical training facilities and living accommodation for young Indians who would benefit from technical training; to promote and encourage participation on the part of community organizations of all kinds which could offer guidance to Indians with a view to mutual acceptance; to approach municipal authorities with a view to soliciting their help

when Indians are temporarily out of work or dissatisfied; to maintain necessary records on all aspects of the program, and to perform other related duties as required."

Decision Reserved in Poitras Case

Regina — Events as far back as 1899 were reviewed in the court-house late in August as some 60 Indians listened to a 72-year-old Métis appeal expulsion from their band, in the first action of this kind in Saskatchewan.

District Court Judge B. D. Hogarth, sitting with special powers under the Indian Act, reserved decision after the day-long review of the withdrawal of Joseph Poitras' name from the Muscowpetung band list — 35 years after he was admitted into it by a unanimous vote and approval of the Indian affairs branch.

The action was precipitated in 1952 when the band launched a protest against inclusion of his name on the list, under a provision included in the Indian Act for the first time in its 1951 revision.

The Indian affairs branch dropped Poitras' name from the list last November after it had held a hearing at Fort Qu'Appelle in July, 1954.

At stake is loss of Indian status and its privilege for Poitras, now living in Qu'Appelle, and some 26 descendants still living on the reserve, near Fort Qu'Appelle. His three sons and their families farm almost 1,000 acres of reserve land between them.

Before reserving decision, Judge Hogarth commented:

"It seems to me a startling in situation that Poitras was admitted to the band in 1920 under the Indian Act then in existence and because of a revision in 1951 he is told to move off after living on the reserve for 35 years.

"It would seem to be a gross and intolerable injustice to cast adrift a man of 72 after so long being a member of the band. If these Indians didn't want him in their band they should have protested 35 years ago."

Pay \$11,000 to Treaty Indians

La Ronge, Sask.—Interest money from Indian property was paid out to treaty Indians in La Ronge recently. This amounted to \$10 per capita, and the total interest to La Ronge and Stanley Indians amounted to \$11,000. Mr. Neil Wark, superintendent of Carlton Indian agency, handled the distribution of the same.

INDIAN & ESKIMO WELFARE OBLATE COMMISSION

Father Renaud's

Monthly Letter

Lower Post, B.C., October 26, 1956

Photo
by
Van



Dear boys and girls,

Sometimes I wish our country was not so big! Not only would it be possible to visit you oftener, but you yourselves could exchange visits and get to know the different schools across the land.

Lower Post is a good distance. I had to travel four thousand miles to reach it. It is really far from all known parts of Canada, except the Yukon, which is just next door. But then, some people do not even know that the Yukon is part of Canada. I remember once arguing with a postmaster in Ottawa that Whitehorse was not in Alaska. It is no wonder that some letters addressed to Ottawa from here apparently never reach destination.

Until six years ago, there were no permanent school for Catholic Indians in northern B.C. and the Yukon. Some of the boys and girls in the area managed to go to school at Lejac and at Grouard, Alberta, almost a thousand miles away from home. The majority had to be satisfied with seasonal school at the missions. After years of pleading, His Excellency Bishop Coudert, O.M.I., finally obtained the erection of the present residential school.

One could describe this school as a pocket-size residential unit with a classroom block added on seemingly as an afterthought: from the moment it opened, five years ago, it proved too small.

The boys and girls who were lucky enough to be admitted have done remarkably well. In fact, thanks to the founding principal, the late Father Fleury, to the devoted Sisters of St. Anne and to all the members of the staff, past and present, this school already rates among the best in Canada.

The pupils are friendly and polite; they speak very good English and they sing like cathedral choristers. They truly have but one ambition: to learn everything that can be learned in school. Oh! if they only had had their regular quota of library books every year!

The one trait that really stamps this school as outstanding is its family atmosphere. Boys and girls eat together not only in the same dining-room but at the same tables, just like at home. They all help with serving, dish-washing and housekeeping, just like at home. On Sunday night, they dance together to music. The seniors help the juniors in everything. It is truly one big co-operative and happy family.

God bless the school at Lower Post, its new principal, Father Levaque, the other members of the staff and all the pupils. May they soon be supplied and equipped with everything that they need to carry on such a fine tradition in such a faraway country.

André Renaud, O.M.I.

BLOOD RESERVE HOLDS SUCCESSFUL RACE MEET

Cardston — A race meet and calf-roping contest was held at the Rodeo Grounds on the Blood Reserve, arranged by the Rodeo Committee of the Blood Reserve.

This is the first event of its kind to be held and it is expected it will be an annual fall event. Cash prizes were awarded for the following placing first and second in events: Quarter mile horse race: Rufus Good Striker of Blood Reserve, Eddie Bad Eagle of Brock-

rocket; Alfred Yellow Wings, Brock; half mile open race: Emil Smallface, Blood Reserve, Rufus Goodstriker; barrel race: June Gladstone, Blood Reserve, 21.8 seconds, Geraldine Manyfingers, 22.1 seconds and third place, Shirley Tailfeathers, 23.4 seconds.

There were nine Indians contesting in the jackpot calf-roping, with first three placing as follows: Eddie Soup Jr., 15.3 seconds; Eddie Soup Sr., 16.2 seconds, and Floyd Manyfingers in 19.6 seconds, all of Blood Reserve.



DIAMOND JUBILEE

Mr. Xavier Twashish and his wife celebrated their 60th wedding anniversary on Sept. 29, 1956 at Maniwaki I.R. Church, Father L. P. Martel, O.M.I., officiating.

Seven Fishermen Saved By Algonquin Indians

Montreal. — How a band of Algonquin Indians, coming to the rescue in canoes, saved seven Montrealers from drowning in lake Victoria, 275 miles north of this city, was related recently.

The rescue was carried out recently by Indians who live on an island in the lake and skilfully manoeuvred three canoes in saving all seven.

"Seven of us from Montreal, along with two American guests, had been fishing in Lac Dozois, south of Val d'Or," said Jack Bernstein. "We wanted to get across the neck of the lake in our three flat-bottomed boats.

"Three of the fellows started first. Their motor conked out and their boat was swept into the rapids and upset.

ALL IN TROUBLE

"Two of us set out in a second boat to save them. But we got caught, too, and our boat started shipping water. The third boat followed, but sank just as it reached our boat.

"The two in it were able to jump into our boat. By this time the three fellows from the first boat were hanging to the side of our half-filled boat. The load was too much and we rolled over.

"We were all in the water, fearing the worst. Jack Salzman, my neighbor, was in pretty bad shape. Then, like a miracle, three Indian canoes appeared, in perfect formation. A young and an older Indian were in each canoe.

"They wouldn't pull any of us out until the three canoes were in position so each could steady the other. Then suddenly we were all on our way to the village."

The Indians, headed by Chief James Quabie, are guides in the summer and trappers in the winter.

The rescued men have given \$500 to the village, where 10 families live, and plan to make contributions of clothing and food.

Multi-Million Deal For Indian Land

SARNIA — A multi-million-dollar proposal to buy all but 400 acres of the 3,200 acres of the nearby Sarnia Indian reserve will be placed before the Chippewa Indian Council Nov. 8. The reserve adjoins Canada's "chemical valley".

New England Industries Inc., of New York, seek the land for industrial purposes. A minimum purchase price of \$7,000,000 was hinted at.

The proposal includes the building of a modern village on the remaining acreage, also churches, council and recreational halls, paved streets and utility services.

May Create Indian Village Near Cobourg

Cobourg (Ont.)—An authentic Indian village in Northumberland county has been suggested as a tourist come-on by officials of the Cobourg Chamber of Commerce and a representative of the Department of Travel and Publicity.

The village, complete with palisades, long house and torturing pole, might be modelled on the Huronia Indian village near Midland, said J. R. McHattie, assistant director of the department's development branch.

He proposed that the village be erected in the Alderville Indian reservation.

Small Enrollment Disappoints Officials

Brandon, Man. — Only eight students registered at the agricultural and homemaking school here Monday to begin the province's first course in basic agriculture offered exclusively to Indian residents. The enrollment for the week-end course was disappointing to school officials who had expected some three times that number. The course is under the direction of school instructors and includes classes in soil care and cultivation and basic livestock care.



At a meeting of the N. A. I. N. G. held at the Maniwaki community hall, Sept. 20-21, an audience of 50 to 60 heard Jules Sioui of Loretteville, P.Q.



Miss Sandra May Gower, 20, of Brigham City, Utah, was chosen Miss Indian 1956 among 91 contestants from Canada and the United States.

Marionettes Re-enact Indian Lore

Ottawa. — Wide interest has been aroused by the only entirely Indian-operated marionette show in Canada, run by Mr. and Mrs. A. H. Brass of Peepeekisis Reserve, according to *Indian News*.

The show is called May-Qwaih-Shi-Wuk Marionettes, which is Cree for "mysterious little people." The little figures move across a tiny stage to act out age-old Indian legends, both tragic and comic.

Mr. and Mrs. Brass do everything themselves. Mrs. Brass makes all the puppets, of which there are 45. The faces are moulded from paper pulp, the bodies made of cloth and the costumes of buckskin worked with beads. Mrs. Brass also makes feathered headdresses, Sioux caps, and whatever else is needed.

Musical background is provided by authentic recorded Indian music and by Mr. Brass and his violin. Most of the stories are traditional legends of her people which Mrs. Brass has written in dialogue form. These include accounts of how Indians first got horses, why the weasel changes color, how wild flowers came to earth. She has also dramatized an Indian

treaty signing and a group of Indian dances.

Mrs. Brass was for a number of years correspondent on her reserve for the Regina Leader-Post and the Melville Advance. She wrote a regular column on Indian life and lore under the title of Teepee Tidings. She has also written magazine articles.

She first became interested in puppets during the 30's when she and her husband attended a marionette show in northern Saskatchewan, the first one she had ever seen. "I laughed so hard at their actions that my husband just sat and laughed at me," she said.

The Brasses, now in their early fifties, live in Regina and maintain a small farm on their reserve. Both are occasionally engaged to address non-Indian groups on customs and problems.

POTASH ON SAKIMAY

A ten-year surrender of mineral rights on the Sakimay reserve, (Broadview Agency, Sask.) was voted by the band, to allow a potash mining company the exploitation of this valuable chemical.